

Second Sunday after Pentecost

June 2, 2024

Welcome and Announcements

Prelude Christopher A. McCroskey
(As the Prelude begins, prayerfully prepare your hearts and minds for worship.)

Call to Worship "Come, We That Love the Lord" Choir
Greeting

*Hymn "Praise to the Lord, the Almighty" 139
Opening Prayer
Prayer for Illumination

"Let the Children Come!"
(Those 3 years of age through 8 years of age may go to Children's Church.)

Old Testament Reading 1 Samuel 3:1-20 Pages 242-243 (O.T.)
Psalter Psalm 139 854-855
*Hymn "Lord, Whose Love Through Humble Service" 581

Epistle Reading 2 Corinthians 4:5-12 Pages 170-171 (N.T.)
Gospel Reading Mark 2:23-3:6 Page 39 (N.T.)
Sermon "Jesus, the Rule Breaker" Rev. John D. Jordan

*Affirmation of Faith "The Apostles' Creed" 881
*Gloria Patri "Glory Be to the Father" 70

Pastoral Prayer

Invitation 12-15
Confession and Pardon
Passing of the Peace

Presentation of Tithes & Offerings
Offertory "Come, Sinners, to the Gospel Feast" Choir
*Doxology "Praise God from Whom All Blessings Flow" 95

The Great Thanksgiving
The Lord's Prayer
Breaking of the Bread
Giving of the Bread and Cup
Prayer of Thanksgiving

*Hymn "O Master, Let Me Walk with Thee" 430
*Dismissal With Benediction
*Benediction Response "May the Lord, Mighty God, Bless and Keep You" Choir & Congregation

*The Congregation May Stand

Leading in Worship Today

Pastor: John D. Jordan AV Director: Marie Stiles
Music Director: Christopher A. McCroskey AV Assistant: Chris Derrick
Time Together: Jack Stevens; Pam Turner

VISITORS ARE WELCOME in the service of worship! Please make use of the visitor's tags (located in the pew backs) to help us better welcome you as a visitor to Trinity this morning. We ask that you also please fill in the pew pad as it passes to register your attendance with us. **Large print hymnals** are available from the ushers.

You may join as a member into the life and work of this congregation by Confession of Faith or by Transfer of Membership from another church. If you would be interested in becoming a member, please speak to the pastor.

TODAY'S LOVELY FLOWERS are given to the **Glory of God.**

“AS MEMBERS OF THIS CONGREGATION, WE WILL FAITHFULLY PARTICIPATE IN ITS MINISTRIES BY OUR PRAYERS ...

English Pearcy Patsy Zeigler Charlie Hooker Kaye Floyd Patsy Shuler Becky Derrick
Erin Derrick John Ballentine Jimmy Grahl Latson Lewis Pam Turner

Shut-Ins: Esther Carter; Gillett Hipp; Linda Maloch; Jean Raynor; Jan Weaver

Family and Friends: **Kelsey Molotsky** (granddaughter of friend of Bob Strickland); **Mary Ann Rentz** (stepmother of Marty Johnson); **Mary Perry** (friend of Marty Johnson); **Chantel Griffin** (sister of Erin Derrick); **Russell Eubanks** (son-in-law of Jo Ann Heiting); **Malcolm Skipper** (grandfather of Matthew Skipper); **Bryan Collard** (brother-in-law of Mary Sue Lewis); **Charlyn McNeill, Michael McNeill** (sister & brother of Mary Sue Lewis); **Elizabeth Kelsey & Jamie Barnett** (friends of John & Kay Jordan); **Lawrence Gilbert** (friend of Becky Derrick); **Bob Bohnstengel** (spouse of Jo Ann Heiting's cousin); **Missy Abrams** (stepdaughter of Lissa Abrams); **Mary Davis** (daughter of Bob & Libby Strickland); **Gloria Erd** (friend of Lynn Martin); **Pearl Geddens** (mother of Tom Geddens); **Ross Deal** (grandson of Mary Kamoroff); **Nancy Wilson** (friend of Jeanette Hornsby); **David Turner** (brother of Pam Turner); **Ernie & Betsey Hendrix, Chip Mixon** (friends of Tommy Gleaton); **Ron & Janet Walker** (friends of Tommy & Chris Gleaton); **Merit Takach** (friend of Joyce and Brent Robinson); **James Boggs** (father of Claire Boggs); **Stacy Coggins** (daughter of Steve Aiello); **Bill Areheart** (friend of Bonnie Ramsey); **David Grandshaw** (brother-in-law of Edwa Meek); **Robert Bradley** (Business Associate of Simon Ross); **Gary Becton** (friend of Mark Branham); **Florence Lee Carter, Monnie Tiller** (friends of Chris Derrick); **Adrin & Linda Hargett** (stepfather and stepmom of Christopher McCroskey); **Haidee Baehr** (friends of Ruth Frady); **Denise Paul, Scott & Karen Nelson** (cousins of Gale Frady); **Dan Conner, Max Johnson** (friends of Gale Frady); **Bernardo Velasquez, Walt & Janet Beck** (friends of Jo Ann Heiting); **Adam Lavender** (son of Phil Lavender)

If you have a friend or family member on the Prayer List, we ask you to please keep us updated. If no word is received, we will trust that our prayers have been answered and remove the name. To update us, please call the office or e-mail us at trinityumcwc@sc.rr.com.

OUR PRESENCE ...

Attendance 05/26 SS: 9 Worship: 24

OUR GIFTS ...

General Fund 05/26 \$ 2,529.54

OUR SERVICE...

OUR WITNESS.”

Upcoming Events

06/03 Exercise, 10:30 a.m.
06/05 Choir, 6 p.m.
T.a.G., 7 p.m.
06/06 Exercise, 10:30 a.m.
06/07 Office Closed

Readings for June 9

1 Samuel 8:4-20
Psalm 138
2 Corinthians 4:13-5:1
Mark 3:20-35



Ministers
Pastor
Resident Bishop
District Superintendent

The Congregation
John D. Jordan
Jonathan Holston
Rev. Fran M. Elrod

Our mission is to make disciples of Jesus Christ for the transformation of the world.

Our vision is to Connect, Nurture, Inspire and Transform



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Sunday, June 23

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The Exercise Class will resume this Monday, June 3, at 10:30 a.m. The class is open to everyone and meets on Mondays and Thursdays.



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**Grieving With God
Tuesday, June 11**

All who are on the journey of grief are invited to join us each second Tuesday at 11 a.m. in the Conference Room of the church. We are using the book "Good Grief" by Granger E. Westberg. Copies are available each session and in the church office. Retired Hospice and Palliative Care Chaplain from Richland Hospital, Jerry Fonte, facilitates discussion,



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We love our rules. We feel safe and secure in our rules. They keep us from danger and harm. We equate rules with order and demand “law and order” candidates for political office. We want our rules enforced. Any rule-breaker should be punished to the fullest extent of the law.

We fall into chaos without rules. Everyone would do what felt good. Everybody would set their own code of behavior, which sounds good until my code conflicts with yours. We need rules to provide order to society.

We disapprove of rule-breakers. We separate major rule-breakers from rule-keepers until they learn to follow the rules. We frown upon minor infractions like eating meat with a salad fork or talking during church. We like our rules and we want our rules kept.

Jesus, being incapable of sin, would be unable to break the rules. After all, he was the Son of the God who gave the law. If anybody was going to be meticulous about keeping the rules, it would be Jesus. You would think Jesus would be very particular about keeping the Sabbath since it was a day to worship God. Jesus would not want his followers to break the rules, especially the Sabbath.

In the passage from Mark, both incidents took place on the Sabbath. Both involved breaking the Sabbath law. Let’s look at Jesus’ response to the first incident.

Jesus and the disciples are walking through the grain fields. As they went through the fields, the disciples plucked the heads of grain. The reason for picking the grain is not stated, perhaps they were hungry or had something stuck in their teeth and needed a toothpick. The Pharisees saw this and screamed, “Your disciples are breaking the law!” The unsaid may have been, “What are you going to do about it?”

In response, Jesus cites the story from 1 Samuel 21. David is fleeing Saul and comes to Nob. He asks Ahimelech, the priest, for five loaves of bread to feed his men. Ahimelech responds he has only holy bread, set apart for God and admissible only for the priest to eat. Ahimelech gives David the bread because of David’s need, even though it is unlawful. David’s need for sustenance overrode the letter of the law. Even though David broke the law, he was still the one God chose to be king of Israel. Even though the disciples broke the law, they were still the ones Jesus chose.

In the second episode, Jesus calls a man to him with a withered hand. The Pharisees are watching to see if Jesus will heal him on the Sabbath. Jesus asks, “Is it lawful to do good or to do harm on the Sabbath, to save life or to kill?” When the Pharisees say nothing, he heals the man. The man’s need for healing overrode the letter of the law.

Some might argue that Jesus could have waited and healed the man the next day. Jesus did not need to break the law. A withered hand was not a life or death situation. Though the man was breathing, his life was not complete. The withered hand kept him from being whole. His need for wholeness was immediate, and his healing could not wait. Jesus’ response in both episodes indicates that human need overrides maintaining the letter of the law.

In 2:27-28, Jesus says, “The Sabbath was made for humankind and not humankind for the Sabbath, so the Son of Man is Lord even of the Sabbath.” God gave the gift of the Sabbath to benefit humankind, not for humankind to maintain the Sabbath by keeping strict adherence to the rule. Jesus, the Son of Man, is the Lord of the Sabbath and, therefore, knows God’s intent for the Sabbath.

The Sabbath is disengagement from the economic systems of productivity that never has enough. It is a time to rest in the security of God, not production.¹ The Sabbath is a time to acknowledge the reality of God, collectively and individually, by refraining from unnecessary work and worshipping God.² By keeping the Sabbath humans return creation to God.³ The Sabbath is also a reminder of the time of slavery in Egypt. The mundane daily existence is transformed into a Spiritual existence by keeping the Sabbath Holy. The Sabbath enhances human liberty, strengthens equality, and promotes social justice as all, even slaves, are to rest and worship.⁴ These are just some of the ways God intended for the Sabbath to benefit humankind.

But the Pharisees made humankind maintain the Sabbath by insisting upon the letter of the law. Instead of using the Sabbath the way God intended, they twisted it for their intent. By insisting on keeping the letter of the law, the Pharisees maintained power over the law, losing God’s intent for the law.

We get so caught up in keeping the letter of the law that we forget God’s intent for the law. Keeping the law becomes more important than receiving the benefit of the law, not just the Sabbath, law but all of God’s laws. We become so obsessed with keeping the law that we don’t bother to discern God’s intent and the benefit in the giving of the law.

In our prayer of confession, we confess, “We have broken your law.” It is not in failing to follow the letter of the law but not accepting the benefit of the law. We still break God’s law even as we keep the letter of the law if we do not keep God’s intent for the law and benefit of the law.

One final note, even though the disciples “broke the law,” they remained chosen. Even though David “broke the law” by eating the Bread of Presence, he remained the one chosen to be king of Israel. Even though Jesus “broke the law” by healing on the Sabbath and in many other ways, according to the rule-keepers, he remained the Messiah. Those chosen by God remained chosen by God, even if they broke the rules.

God is the Lord of the law. God gave the law for our benefit from divine grace, mercy, compassion, and love. We have broken the law by obsessing over keeping the law rather than seeking God’s intent for the law and benefit of the law.

We tend to look at the TEN COMMANDMENTS but we do not see that they are not commands, but instructions. The Hebrew word is not commandments but words. The words of instruction God has for us. They are God’s gifts to benefit us. Let us focus on God’s gift and benefit of the law, not on keeping the letter of the law. Jesus broke the letter of the law, but he kept God’s intent, benefit, and gift of the law.

¹ Walter Brueggemann, “The Book of Exodus.” In *The New Interpreter’s Bible, Vol 1*. (Nashville: Abingdon Press, 1994) 846.

² Thomas Joesph White. *Exodus*, (Grand Rapids, MI: Brazos Press, 2016) 165.

³ Ibid, 166.

⁴ Nahum M. Sarna, *Exodus, The JPS Torah Commentary*. (Philadelphia: The Jewish Publication Society, 1991) 112.